



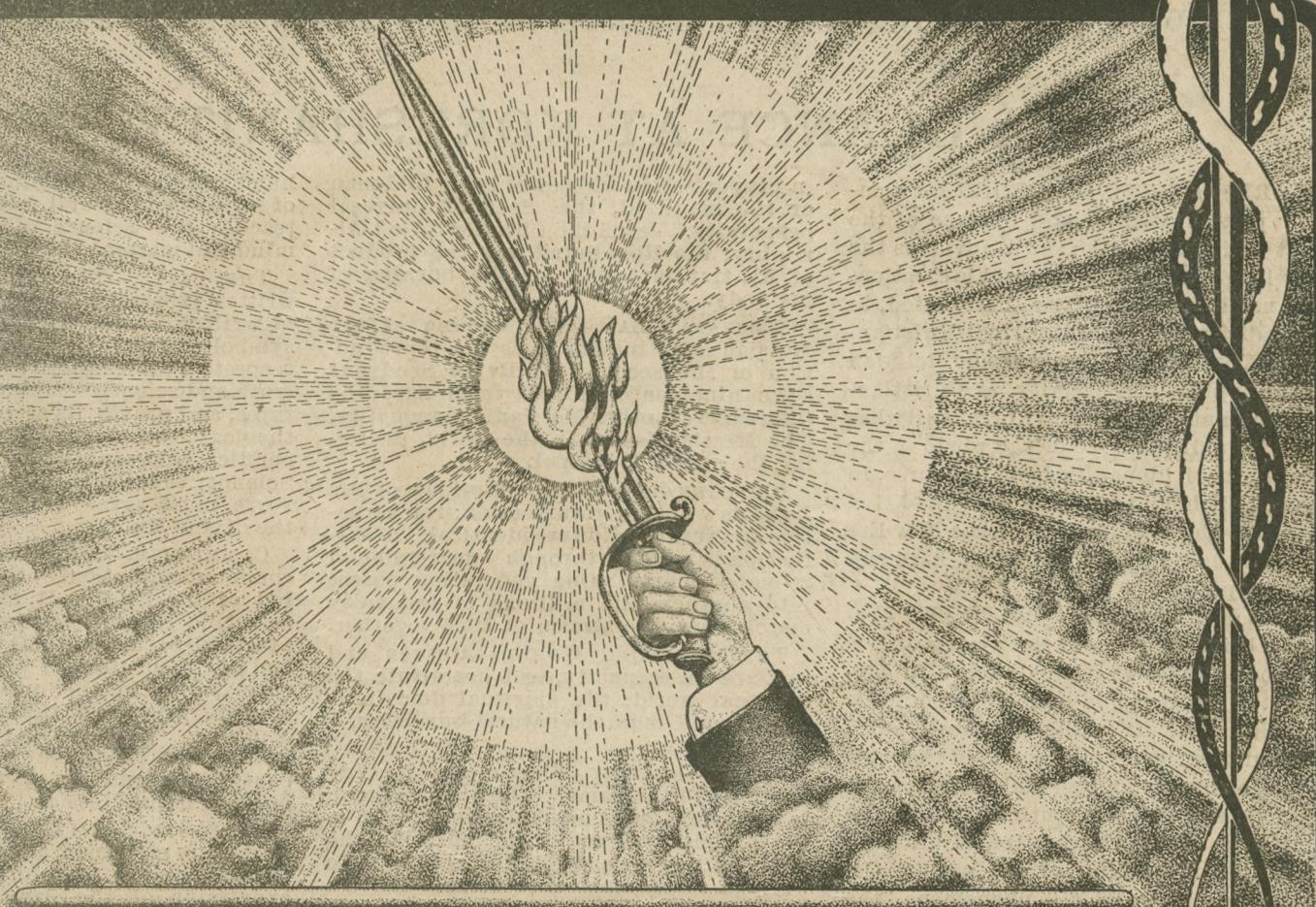
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

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The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

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Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGENY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Conspiracy of the Medical Trust.

Legal Farce Enacted in Chicago; Steps Taken to Force People to Drink Drugs; Allopathic School Alarmed Concerning Success of Mental Healing.

AS WE WRITE, one of the greatest legal farces that has ever characterized "jurisprudence" is being enacted in Chicago. The interests of the medical profession are being jeopardized through the growing tendency of the masses of the people to seek relief from their ailments through sources other than *drug* medication. The Allopathic school of medicine is a failure, and the people are waking to the fact that where drugs and the dispensers of drugs have failed to afford relief, there is a possibility, after all, of bringing into requisition the reserve force of mental power. Physicians and their drugs have failed in thousands of instances, where cures have been effected through the power of mental suggestion and other mental operations. This is an every-day experience, and observation warrants the conviction that so called medicine as practiced by the "Regular" profession is empiricism. The fact that the medical profession is undergoing an unprecedented excitement and alarm for its safety, and is resorting to legal processes for its security, are evidences of the truth of our assertions.

Patients have died despite the psychological efforts of Dowie and his adherents; and because they have died without the aid of the "Regulars," Dowie is subjected to the venomous and vicious persecution of the

medical profession, reinforced by the daily press of Chicago, the leading element of which boasts that it employs the habitual writers of fiction to produce its best results. A recent case reported by the Chicago daily press, died in the hands of the "Regulars" after a lingering illness, where, in addition to the ordinary medical treatment, the streets were blockaded that no noise from the outside world might jar the nervous susceptibilities of the sick girl—but she died. Why were there not set up a hue and cry that if this girl, drugged to death by the profession, had been left to the influence of Dowie and prayer, *she would have recovered*, as have been done in so many instances? Has it come to such a pass in this country, where we boast of personal liberty, that we must submit to the experiments of the medical profession whether we will or not, and pour down our throats the poisonous nostrums against which every sentiment of our being revolts? If a man has any personal rights whatsoever, may he not at least claim the right to the kind of medication which he prefers?

We have reached that stage of progress in our liberty where, if we would indulge in the pursuit of happiness,—a guarantee vouched to us by the Constitution of the United States,—we must belong to some trust

and take the medicine which the trust prescribes. If we would "buy or sell," we must belong to the banking trust; if we would work, we must join the labor-union trust, or be beaten with clubs or brickbats; if we are sick, we must submit to the medical trust, which in the state of Illinois is at present under a law which, contrary to the Constitution of the state, was hurried through the Senate without the readings which the law imposes, and pushed through the legislature for the purpose of placing the entire medical faculty of the state under subjection to the most bigoted, senseless, arbitrary, and venomous combination that has ever infested society. We speak of the Allopathic school of medicine.

There can be no question of the power of mental suggestion, nor of the fact that the methods employed by the Eddyites and Dowieites, as well as hundreds of others, are successful in treating the sick. We do not object to Dowie on that basis. We do not believe that he is ignorant of the fact that his success is due to his psychological powers, and that he works upon the credulity of the people by cloaking his operations precisely as Mrs. Eddy has done, with the guise of religion, which is his guise of hypocrisy.

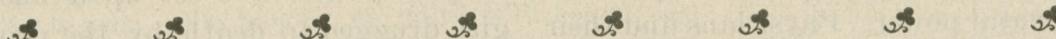
Healing by psychological or mental influence has never been as successful under the Eddy system, or under the operation of Dowie, or any of the hundreds who practice "hypnotism," as it was thirty or forty years ago under Mr. Bryant and Professor Newton, who went through this country healing the sick and performing miracles, and yet neither of them pretended that he accomplished his cures by any other process than psychological or mental power. They were not religious men, and did not pretend to exert a religious influence.

We enjoy the discomfiture of the "Regular" quacks, the profession and practice of whom are known to be

a system of empiricism, as confessed by the noblest men who have ever stood at the head of the medical profession. There is no law, nor can there be one which can prevent a man from telling the world that every person has the right to depend on faith, if he desires to exercise faith, or on mental suggestion, if he wants mental suggestion, or on nothing, if he prefers to be let alone by a class of men who have murdered more people by the administration of poisons than have ever died from natural causes.

The strongest legal point yet made against Mr. Dowie, up to date, is that a nurse applied a little vaseline on a rag, to the burn of a patient with whom Dowie had nothing to do. The vaseline had not been sterilized before using; this report was created by a writer of fiction or the purpose of creating public sentiment, which is supposed to succeed where the law fails. There is no legal point against Dowie, but there is a public sentiment induced through sensational novel writers, employed by the most sensational newspaper forger that hell ever let loose.

It is claimed that Dowie is worth millions of dollars. It may be so. It is claimed that his methods are illegitimate; but they are along the lines of the competitive system, which is one great scheme of gigantic robbery; and if he is as successful as some of the other millionaires it need excite no jealousy, for he is in the swim for all there is in it—like all the rest of the money robbers and hoarders. He is virtuous in that he is raiding and discomfiting that school of monopoly which shows its weakness in attempting to secure special legislation to compel the people to take its drugs. If the medical profession cannot stand its hand with the mental healers of all classes, in a fair test submitted to public opinion, it ought to go by the board. It demonstrates its absolute helplessness and medical impotence when it resorts to legislation to compel the citizens of a state to submit to its imbecility.



Human happiness is a possible attainment, to which all men and women have the right to aspire. As a state or condition to be gained by a correct adjustment of all relations, it is within the reach of every human being, and can be enforced by the due exercise of that degree of liberty vouched to American citizens under the Constitutional provisions already insured. This adjustment can be wrought through organization, under the leadership of a mind whose adamantine integrity shall tower above every possibility of temptation. This generation should produce a character supreme above the love of money, the love of worldly honor, the love of family and of country, even, exalting

him into the realm of that universal philanthropy which ignores everything save the unswerving purpose of placing the race upon the pedestal of equitable and just relationship.

The basis or foundation of wealth is not merely gold, but gold, silver, mercury, copper, zinc, iron, coal, earth, wood, water, in fact, every product which must constitute the objective point of all labor. None of these should be made to appear to hold a value not intrinsic. Protection on any article of commerce is a lie and a steal stamped upon the face of it; and any government that will so place a fictitious valuation, violates its intrinsic worth and is a lying and thieving government.

In the Maelstrom of Commercial Prostitution.

The World Moves under the Impulse of the Perverted Love of Money; Centralization of Wealth and Power; Deliverance Must Come Through Organic Unity.

THE GATHERED WEALTH throughout the world is the product of the industry of the masses who have divided the proceeds of their industry, giving the lion's share to the few, while depriving themselves of the necessities of existence. The heaped-up treasures of darkness are merely held in store for equitable and honorable disbursement to the industrial masses, when they have become sufficiently disciplined and educated to provide for the equitable adjustment of wealth, and to maintain the perpetuity of such equitable adjustment through an orderly system of commercial equity and integralism.

For more than thirty years the republican party has insidiously robbed the industrial masses through a great system of special legislation instituted by the bankers, brokers, bondholders, and monopolists of America, aided by the influence of British gold. For over thirty years the financial policy of the republican party, through its specious legislation and its violated pledges to the people, has been merging toward a great monetary crisis. In the meantime, the democratic party has been in power, and through its suicidal policy has shown its incompetency to cope with the emergency and give relief. As well attempt to restore a putrefying mass of garbage by throwing freshly cut vegetation upon the heap, as to attempt the reformation of the Congress of the United States by sending an honest but misguided republican or democrat to that corrupted and corrupting body. The salvation of the country resides in its ability to establish an industrial army, unitized upon one central principle on which all can unite for the protection of its interests.

An equibalanced commerce—the collection and distribution of the resources of Nature and the products of honest industry—must necessarily constitute that central principle. To insure such equity, all the avenues of transportation must be so controlled as to remove these channels of interchange from the power of monopoly, and to place them in the hands of the producers of the country and the world. A just commercial principle, then, must comprise the nucleus of the great movement for human amelioration. Commerce is the central impulse of universal activity. All the laws embraced in the active impulses of life may be found in this nucleus and originator of motion. When we remove the cause or impulse of human activities from the domain of religious, moral, and social or domestic energizing—where commerce of those spheres also comprises the determinate purpose of life in those spheres—to the plane of purely secular existence, we must cease to appeal to religious, moral, and social conceptions, and substitute

a direct appeal to the sentiment prevailing in the moving mass.

Every person can comprehend the fact that the love of money moves the secular world, and that the impulse to activity in the secular domain is the love of money; hence, that the commercial idea is the central idea. Money, then, may be defined to be the guard or criterion of commercial interchange or uses of life. It need not exist as gold, silver, or paper, necessarily; for any provision that the people may institute for the regulation of the exchanges of the world may constitute money, though it be an unwritten but active sentiment. The term money, (Latin, moneta) originally signified the guard of women. The term money had its origin from Juno—it being a surname of that Goddess. Juno was the sister and wife of Jupiter. She was the Queen of heaven, the guardian deity of woman, and the fountress of marriage. The word mint (Anglo-Saxon, *mynet*), coin, is from moneta, and is so called because money was first coined in the temple of Juno or Moneta.

Any responsible person, corporation, or association may issue notes or bills of exchange on the basis of a reputation to fulfil all obligations, and the notes of such person, corporation, or association will be received wheresoever the reputation for ability to meet the obligations may extend. Individuals, corporations, or associations should never issue bonds of obligation to pay in kind that which they do not possess and have no means of possessing. The people of the United States have been compelled to issue bonds of obligation to a foreign power, not in the products of industry, which they could abundantly supply, but in gold, to exceed ten times the amount out of the mines and in their possession. They have done this through a dishonest and misrepresentative body elected by themselves. This power—the Congress of the United States, elected to serve the people—has been purchased and influenced by the bankers and bondholders of this country and England, and through political rings has constituted itself a plutocracy to tyrannize over and oppress the people. If the masses would rise as one mighty phalanx to overthrow the usurper, it must be through the power of organic force—a power developed through the potential element of organized unity, and in accord with the Constitutional law of the land.

While we deplore the conditions brought upon the laboring classes through more than thirty years of political plunder, and while we reassert that the time is at hand when the people will throw off the yoke of their bondage and the thraldom of wage slavery, and

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relegate plutocratic tyranny to the oblivion which it deserves, we condemn the methods employed by the labor organizations to bring about the desired change. The safety of any people is in the enforcement of the laws made to regulate society. When the laws become oppressive, the Constitution provides the remedy. If at any time the Constitution fails to meet the genius of the age, it is the prerogative of the people to formulate a new one; but the forms of order should always be observed.

We are in the maelstrom of commercial prostitution. Laws have been created in the interests of falsely called capital, and expressly designed to subjugate and enthrall the poor. Profligacy in the appropriation and expenditure of the public funds, causing an augmentation of the burdens of the people, has actuated the officials of our country, and the public servants have constituted themselves political autocrats. The remedy lies not in waste of time and the destruction of property. Such methods are not the inspirations of the spirit of economy; they are not inspired by the influence

in which a people may securely repose its keeping. The times demand a radical change in the administration of public affairs. The Government is so completely prostituted to the interests of the oligarchy, and so thoroughly consigned to the manipulations of debased and debauching political rings for speculative purposes, that it is a hopeless task to undertake the operation of renovating legislation through processes now employed.

In our work of formulating an organic unity, we have nothing less in view than the general unification of industry under an equitably adjusted system of progressive order in the application of industrial skill to production. This is to be wrought through our industrial school system, applied to every branch and phase of artistic, literary, and mechanical use. The system necessarily provides for the ownership of its railroad, telegraph, telephone, postal, and other service. In order to insure uniformity and alacrity in response to the general and specific directions of the order, there is to be instituted military discipline, which is to be extended to both sexes, and to be made universal.

Abolition of the Reign of Lawyers.

Legislation is at Present Against the Interests of the People; Technicalities the Loophole for Legal Hypocrisies and Unjust Decisions; the Abuse of the Courts.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

Judge Emden, of London, contributes to the Nineteenth Century a noteworthy article on the subject, "Is Law for the People or for the Lawyers?" He shows that the law and the courts, under the present English legal methods, are for the lawyers and not for the people. He remarks that the lawyers of England have a great monopoly, but they are working their own ruin by refusing to admit modern business methods into the courts. All that Judge Emden says on this point applies with even greater force to Illinois.—*Chicago Tribune*.

ENGLISH LEGAL PROCEDURE has been simplified by the sweeping away of cumbrous technicalities to a point far beyond what has been reached in this country; yet Judge Emden complains that "justice is still smothered under a mass of useless and costly formalities." In most cases, the point at issue is clear on both sides until the lawyers obscure it with a mass of legal verbiage and entangle it in the maze of legal technicalities. There should be but one hearing and no appeals; less injustice would be done by an occasional wrong decision than by the endless expense and uncertainty of appeals, out of which the lawyers alone make capital. He says that too many lawyers are sent to Parliament, and as a result the laws are shaped for the benefit of lawyers, having their meaning not couched in plain English but wound about and hidden under a mass of mathematical details so dear to lawyers but ruinous to the people.

In ancient times lawyers were disqualified from sitting in the House of Commons, and at one time Roman law forbade them to take a fee. Prynne says that their exclusion "shortened the duration of the session,

facilitated the dispatch of business, and had the desirable effect of restoring laws to their primitive Saxon simplicity and making them most like God's commandments." Lord Chief Justice Willes said many years ago: "Whatever you do, never go to law; submit rather to almost any imposition, bear any oppression, rather than exhaust your spirits and your pockets in what is called a court of justice." Judge Emden says the advice is as good now as when it was first spoken. It has far more fitness to conditions in this country than it has in England. There the commercial world is beginning to act upon it with the result that lawyers are finding much of their most profitable business slipping away from them, by means of arbitration and other less expensive procedure. The same is becoming true in this country, where many of the greatest commercial concerns strictly forbid their agents ever to resort to the law to collect claims.

The paraphernalia of lawyers and courts are fast being cast off as worn-out habiliments, too costly and cumbersome for the new civilization. They have long ceased to afford any protection to the rights and property of the poor—the great mass of the people of every country. The writer once said to one of Chicago's great lawyers, that he knew the rich could generally, in one way or another, buy whatever they wanted, right or wrong, in the courts, but that the poor man had no standing in them unless dragged before the bar as a criminal, and, as a consequence, no rights that any one

was bound to respect, since the defense of these cost money—which he had not. His reply was, that he sometimes thought the courts ought to be abolished. Once, when there was an application before the legislature of Illinois for more judges for Chicago, a commission of that body was sent to learn whether there was an actual need of such increase. Some of the judges themselves showed by the actual figures that the courts cost the people more money than the amounts collected; that is, they were an actual expense instead of a benefit.

In the deluge of fallacy—religious, economic, social, and legal—that now floods the earth, there is none more destructive to the well-being of men as citizens, than the well-nigh universal one that the training and calling of a lawyer constitute the best possible preparation for a legislator. The wisest and most experienced law-makers testify that most of the trouble in legislation and the principal source of bad laws, are the lawyers who manage to become the majority in all legislative bodies. We need not necessarily infer from this that as a body lawyers are more selfish and evilly disposed than other men. Their very education instead of peculiarly fitting them, as the people suppose, really unfits them for the business of law-making. The cause is not far to seek: the lawyer is tied hand and foot by precedent, and is entirely incapacitated for action where precedents fail him, as they often, perhaps always, do in some measure fail the legislator.

Some lawyers become useful legislators, but it is always after they have overcome the defects of their special education. Even among intelligent lawyers the temptation to shape legislation in their own interests is always before them, and they know they can do so without exciting the suspicions of other classes. An intelligent regard for the rights of other classes would require that there be not one lawyer chosen as a legislator where now there are one hundred. It is the business of the wise legislator to *make* precedents, not to be the *slave* of them.

There is another reason, still more weighty. Thomas Carlyle suggests that it is contained in that famous dictum of Demosthenes, in answer to the question as to the first, second, and third requisites of an orator, which was action—(Greek, *hypokriseis*; English, hypocrisy—the act of the play-actor). Fittingly, Carlyle, the poor peasant boy of Anandale, asks, why not better have the truth? The lawyer, whether pleader of human law or of God's law, is most covetous of the gifts of the orator—play-actor, and hence is unfitted to promote the ends of justice and truth. In the House of Lords, Carlyle listened for two or three hours to the oratory of noble lords, two or three centuries of which efforts he said, would not have affected him; but the venerable iron Duke, the worst speaker he ever heard, for fifteen minutes, "hawing, haing, humming, etched and scratched me out gradually a recognizable *portrait of the fact*, and was the only noble lord who had spoken at all." Can so many doctors, solemn pedants, and professors for some 2,000 years past—can Longinus, Demosthenes, Cicero, and all the ministers, parliaments, stump orators, and spouting places in this lower world be unanimously wearing, instead of aureoles about their heads, long ears on each side of them, unanimously sinning against Nature's fact, and stultifying and confiscating themselves and their sublime classical labors?

Privately, we have not the least doubt of it, but possess no means of saying so to advantage. "*Hypokriseis* is not good enough for me." Hypocrisy as cause will produce only hypocrisy as result. When the most intelligent man of his generation, to whom it was an unpardonable crime to write a word which, after careful study he had not found to be true, seriously talks in that way, it need not startle us that but a single man of his contemporaries—the German Goethe, understands that a prophet, indeed, hath spoken. The weighty condemnation that Jesus pronounced upon all lawyers, in the light of Koreshanity, will soon be vindicated to all men, and the cruel reign of lawyers will forever cease.

The Christ According to Modern Standard.

Great Disparity Between Jesus the Messiah and Christians of the Present Time; Contrast of Character of Advents and Exits of True and False Claimants to Divine Sonship.

AMANDA T. POTTER.

WAS CHRIST A CHRISTIAN? a Christian after the modern standard, we mean. Identical growths proceed from identical principles, conform to identical laws, and are thus established as identical. Let us consider the weight of evidence as bearing upon an imaginary claim put forth by the Son of God, for fellowship with these latter-day sons of his Father. In projecting two antithetical chains of facts which in some quarter may provoke profitable thought, we place diametrically opposed advents and exits in contrast. We oppose the introduction and the conclusion of the Child of God of nineteen hundred years ago, with the same events in the history of the children of God of today; for the comprehension of the character of a life necessitates circumspection of its beginning and ending as an object. The inner man, compound of the principles of life, cannot be disassociated from the body—the medium of its manifestation. Though but a fragment of the career of either existence, we will treat the arrival

in the manger and the arrival in the cradle as the beginning, respectively, of the Son and the sons; and the departure in the cloud and the departure in the coffin, as the ending of the same.

Constant witnesses are we to the passing of the modern children: "The black earth yawns, the mortal disappears;" and in all the field of today's Christianity there exist no expectation and no earnest desire to abandon the beaten path of death. The strength of this subjugation is rooted in the experience of the centuries; it rests upon the sum of all observation; it is crowned by unquestioning obedience. Before the devil's power—death, God's children bend the knee, and vaunt of victory as unsubstantiated by evidence as it is unreal in fact. If death's behest falls by violence from a Christian foe, God's child summons his ebbing strength for a return blow, and the Christian world dubs him hero if he blots out his brother in the Lord. If the apparent summons is not obeyed, it is not triumph, but truce; it

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is the postponement of the inevitable—the putting off of those changes too horrible for mention, which must soon or late befall the spirit—deserted body. This lapse from seeming life to a state of recognized corruption, is the unquestioned *finale* of the man who is ushered into the visible through the channel of sensual birth.

Barring *liaisons* and acknowledged carnalities, these children of the Most High are begotten in the “bonds of holy wedlock,” a large per cent of which is contracted upon the basis of the consideration of wealth, social standing, or lasciviousness masquerading in robes of righteousness. Of such issue no angel of the Lord is herald; no starry sign makes acclaim; no wise one, guided by the unerring finger-board of God’s establishing, falls down and worships. In contradistinction to such procedure and sequent estate,—the inheritance of these modern children,—let us turn to that of the Child of 1900 years ago. The Record of His existence declares him to have been begotten of God and born of a Virgin. The grief and solicitude of the just man, Joseph, were canceled by the angel of the Lord, who in a dream acquainted him with the true status of the mother and of the unborn child; and the angelic mandate was fulfilled in the name Jesus, for

him who should “save his people from their sins.” Arisen in the East was His star—God’s symbol of his beloved Son; and the time did not lack minds to read this signal of the Almighty written upon the responsive heavens.

The hour came for the fulfilment of the Lord’s promise to be in his disciples as the Comforter. (John xiv: 17-20). The true destination of our Lord—of his cross with the race, whereby he was able to verify the prophecy of the angel, that he should save his people from their sins—we will not urge. Should we say with the modern Christian world that He transited his material being to a spiritual heaven, it would not simplify the problem of unlikeness; it would not annul his prayer in the agony of death: “Father, forgive them; for they know not what they do.” Still would remain the memories that cluster around the tomb of Joseph of Arimathea, wherein death was vanquished; from which the Christ walked forth free, leaving the angels of shining raiment to abate the sorrow and perplexity of his loved ones.

Such, in small, are some of the salient episodes of the rising and setting of the Sun of Righteousness. Should He, the only begotten of God, appear and claim a brother’s place in the modern Christian ranks, could such claim be allowed on the score of likeness?

The Supreme Test of Systems.

ROLLIN W. GRAY.

MANY PERSONS not familiar with the so called scientific methods and the amount of real knowledge which constitutes a modern science, imagine that in order to be able to determine the truth or fallacy of any particular science or philosophy, one must be familiar with every detail of recorded phenomena and conclusion relative to the same. Not only do the people at large believe this, but a great many so called scientists themselves hold this to be the case. We purpose showing that this conclusion is erroneous.

Given the fundamental principle of any system of philosophy, or the basic premise of any science, and it can be readily determined by rational processes what the ultimate conclusion must be. It is not necessary to become familiar with all the collated facts and observations of phenomena, together with the deductions of so called authorities, in order to determine if a system be true or false. First prove the premise. If the premise is true, and the logic is connected and coherent, the conclusion must be true. If the premise is a false assumption, logic makes ultimate assumption inevitable.

Let us state a case in point: The Copernican system of astronomy is founded upon the assumption that the surface of the earth is convex; this is the premise upon which the entire superstructure of modern astronomy rests. If it can be demonstrated by any means that the earth’s surface does really curve convexly, then the premise is true, and the probabilities are that

the system in the main is correct. If the premise cannot be proven to be true, then “it must follow as the night the day,” that the entire system is fallacious. It is not necessary to spend the major portion of one’s lifetime in acquiring a knowledge of modern astronomy to be able to judge whether or not the system is true. For such purpose, only that part of astronomy which has direct relation to the earth’s surface need be studied. In direct contradistinction to the premise of the Copernican Astronomy, the Koreshan System of Cosmogony is founded upon the premise that the surface of the earth is concave, curving concavely at the ratio of about eight inches per mile.

The astronomer offers as proof of the correctness of the modern system, the fact that a ship sailing away from shore disappears hull first and mast last. But it has been observed when the hull of a ship has disappeared entirely beyond the horizon of the supposed convexity, that it can be brought into view again, down to the water’s edge, by means of the telescope. This proves conclusively that no convexity exists on the surface on which the vessel sails; and the conclusion that the earth is convex is necessarily erroneous.

The fact that the earth is being continually circumnavigated is offered as proof of convexity. This proves nothing except that the earth is spherical. A little reason and observation are sufficient to show that an object can be moved around on the inside of a hollow

globe as easily as upon the outside. The waters upon which ships sail constitute a portion of the inner surface of the earth's shell.

The fact that a circular shadow is observed on the moon during a lunar eclipse, is considered to be conclusive evidence that the earth is a sphere moving through space. The fact that a disc held in the right position toward a light will cast a circular shadow, necessarily relegates this "proof" outside the pale of evidences. All other so called evidences of the accuracy of the modern system of astronomy are on a par with the above.

Let us contrast these so called evidences of the earth's convexity with the direct proof that the earth is a concave cell: "A straight line extended at right angles to a perpendicular post, will meet the surface of the earth or water at a distance proportionate to the

height of the perpendicular." This has been demonstrated to be true by actual experiment. It is in startling contrast with the lack of direct evidence supposed to prove the Copernican system; and it shows conclusively how erroneous is the supposition that one must be fully acquainted with all the details of a science before one has a right to judge of its truth or fallacy. These suggestions are offered to new readers and investigators of Koreshanity, in order to give them the most direct method of deciding which system is the true one. After acceptance of Koreshanity, astronomy in all its details, and the Koreshan System in its many ramifications and departments, involving all the facts of ancient and modern research, may be studied with both pleasure and profit. Koreshan Scientists are not only familiar with the Koreshan Universology, but with the details of the many systems extant throughout the world.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

DR. BASILE AGAPON of Athens, Greece, sends fraternal greeting to *THE FLAMING SWORD* and a copy of his pamphlet, *L'Evangile Philosophique* or the Philosophical Gospel. We take much pleasure in acknowledging his courtesy, and will summarize some of the thoughts presented in this little French work, contrasting them with Koreshan views. It is gratifying to hear from our readers in distant lands, and receive assurance that Koreshan literature is known abroad. The object of the Philosophical Gospel, as stated at the outset, is to set forth the mysteries of the holy faith of our fathers in the light cast upon them by modern science. Dr. Agapon believes that man has developed through evolutionary processes. Adamic man was the anthropoid ape. Adam's paradise was only that of the animal soul. However, he was destined to become God, hence he must eat of the fruit of civilization in order to know good and evil. The doctrine of predestination is comprised in the law of heredity. The immortality of the animal soul consists in the reproduction of the same type through each new birth. Koreshan Science teaches that Adamic man was man made in the image and likeness of God, pure and holy, a different genus, a higher race of beings, revealed to the world nineteen hundred years ago in the person of Jesus Christ. The first Adam, who was the veritable Son of God, was planted in humanity—not in anthropoid apes—at the beginning of the cycle of Mazzaroth, 24,000 years ago, in order to increase and multiply. This was the first of seven baptisms, all designed to raise man to the status of Divinity, all coming from the translation of a man who is the Messiah. By what means does the Philosophical Gospel teach that man will become God? By the gradual disappearance or transformation of the physical body through the growth of the Spirit, which will put forth such organs as it needs of a more ethereal construction. Dr. Agapon's conception of the office of Christ seems vague, and he has not reached the Koreshan doctrine of conquering death in the physical body—not by a gradual process of overcoming by will power, but through the actual and specific reception of the very substance of the flesh of the Messiah transformed to spiritual energy. On page 82 appears this idea of the Trinity: "Let us say that this book, which is the gospel, represents the Father. But this same book may be reproduced by another edition. The new copies will thus represent the Son. There still

remains the summary of ideas which the gospel contains, and this summary represents the Holy Ghost." On page 85, speaking of the unity of the three persons of the Trinity, the author writes: "The Holy Spirit is only infinite knowledge." The teachings of the Philosophical Gospel are summed up on page 85 in the proposition: "Man's destiny is to become God, the means to that end being the gradual conquest of knowledge, that is to say, of the Holy Spirit." The Koreshan conceives of the Trinity as one person, the Lord Jesus Christ, with a triunity of attributes. It is a beautiful and a holy doctrine which appeals to the reason and to the heart. Oh! that it were possible for the world to receive it in place of the vague and mystical ideas that now obtain! The Holy Spirit is something more than infinite knowledge; it is the very substance of the Lord's body, produced by the actual transmutation of matter to spirit. This baptism is about to be poured out upon those who are receptive to its influence and who are ready to listen to the Messenger of truth. Dr. Agapon's work is scholarly and thoughtful, the style clear and limpid. He is searching for the deep things of life. May his desires be crowned! May he be enabled to discern the reasonable nature of Koreshan Science!

The term usury was formerly employed to designate any rate of interest received for money or property loaned, but it is now applied only to extortionate or illegal rates. The practice of taking usury is condemned even among those who shelter themselves behind the corrupt enactments of farcical courts of justice. In the divine sense, usury is compensation for service performed, or the natural increase of a talent through exercise in exemplification of the law of love: "Give and it shall be given unto you." It is the legitimate reward accruing from use to the neighbor. In the parable of the talents, the unprofitable servant is reproached by his master in these words: "Thou oughtest therefore to have put my money to the exchangers and then at my coming I should have received mine own with usury." The Greek word here is *tokos*, offspring. The unprofitable servant is Christ, who buried his talent—his own substance—in the earth (humanity), where he was cast into outer darkness, that is, into sinful states in order that he might there beget offspring, the Sons of God. To put money to the exchangers was to desend into the hells of the competitive

system, where there is in very truth weeping and gnashing of teeth. The Jew was not allowed to take usury of his brother, but of a stranger he might take interest upon money or whatsoever goods were lent. He was solemnly enjoined to keep this law, in order that the blessing of God might rest upon him and follow him into the promised land. The Hebrew word usury comes from a root that means *to bite*, and it refers specifically to the bite or the sting of the serpent, perverted commercial wisdom or the love of money substituted for the love of wisdom. The money lenders of today are adders in the path to bite the heels of the poor man. The less he has, the more they compel him to pay, and woe unto him if necessity oblige him to borrow in the hope of meeting their extortionate demands. Is it right-
ful to take interest at the present day? The Koreshan who is looking for a speedy entrance into the promised land (unselfish states) will not lend upon usury to his brother.

One of Ingersoll's disciples has arranged a form for agnostic marriage ceremonies, and is said to be preparing rituals for the dedication of infants to agnosticism, and the confirmation of children in the belief that there is no God. Parents may try to impress their own beliefs upon their children, and may devote them from birth to the service of a given cause, but the law of re-embodiment provides that each human being shall move in his own orbit and fulfil his own destiny. Environment and education cannot change the direction of motion. He who is on the retrogressive line will pursue the natural tendency of his nature until he has reached the limit—the point of terminal transformation to opposites, and vice versa. Two children of the same family surrounded by the same influences, with the same obstacles to surmount, will choose lines of conduct that are diametrically opposite. How many boys would spend their evenings like Lincoln, studying by the light of a pine-knot, after working hard all day? How many youths of fifteen would deliberately resolve like Franklin to eat no meat for a term of years in order to devote the money saved to education? Re-embodiment usually takes place in lines of consanguinity, but while one child serves as a channel to transmit the returning life of his natural ancestors, another may be wholly different, owing to an influx of higher entities attracted by the mental state of his parents. While it may be said that a man is the product of his past, every corpuscle in his body bearing the psychic or pneumatic impress of that experience, the two great divisions of humanity as progressive and retrogressive must be considered.

Etymology (Greek, *etymon*, true, *logos*, word) is that department of philology which treats of the primitive meaning of words. In the ultimate it refers to the true Word, the origin of all speech, the Lord Jesus Christ. Hence the various languages with all the words comprised by each, may be traced back to one root, the original Word. Philology is a general term expressive of the science of the love of words or love for the Word. It is evident that in their first sense all words are grounded in divine truth, but in their secondary or derived sense the true meaning is perverted. A study of words is a study of origins, and the impetus received from the science of philology may act either as centripetal or centrifugal force, according to the natural direction of a person's mind. A notable example may be found in the case of Renan, who was influenced by philology to abandon the dogmas of the church and write his "Life of Jesus," the most powerful engine of destruction directed against Catholicism since the eighteenth century, when Voltaire and a cohort of philosophers constructed that famous battering-ram—the Encyclopaedia. Nor has Protestant Christianity suffered less from the attacks of what is known as the "higher criticism," a school of thought which really began with Renan's

book. Words are a sure index to character. "Out of the abundance of the heart the mouth speaketh." The words which a man puts forth are of his own spiritual substance, and by the law of increase the seed sown, whether of wheat or tares, will not return unto him void. Jesus the Word was sown in humanity, there to increase and multiply in the Sons of God, perfect living Words.

The editorial section of Hearst's *Chicago American* recently contained an article entitled the "New Religion." According to the writer, Mr. Dam, it has sprung up during the past thirty years and is already deeply rooted in the minds of the people. He describes it as embracing a new conception of God and a new conception of man in his relations to God. To quote his exact words, "The new Religio-Scientific conception of God is that of an all-pervading something which cannot be described in terms of matter because it is non-material." The Scriptures most emphatically describe God in terms of matter. The Word was God, and "the Word was made flesh and dwelt among us." Jesus is called the very fulness of the Godhead bodily, and he said: "A spirit hath not flesh and bones as ye see me have." Is not the first commandment an unreasonable injunction if applied only to a great equilibrating force? Is it possible for a man to say truthfully, "Oh! Thou infinite abstraction! I know not who nor what Thou art, but I love Thee with all my heart and soul, might, mind, and strength?" Will he not rather say with Peter, speaking to the visible and tangible Man of sorrows whom the disciples knew and loved, who ate and drank in their midst, sharing with them the common things of material life: "Thou art the Christ, the Son of the living God"?

In the personality of Jesus the severity which marks discernment was perfectly blended with compassion for human weakness. He knew what was in man; he knew when to denounce as well as when to approve, but the deepest feelings of his nature were shown in the tenderness with which his heart yearned over Jerusalem, the city which was to cast him out and crucify him as a malefactor between two thieves. As He stood among the people, their sufferings moved him to anguish, and he cried unto them in the market place, that whosoever would might come unto him and take of the water of life. But the passers by kept hurrying on, each busy with his own small cares. There were few who paused to listen to the wonderful message or to ask its import. Touched with great pity for human need, the Lord exclaimed in the last despairing accents of rejected love: "Ye will not come unto me that ye might have life." Thus the world is judged by the invitation of divine love.

Sects and religions multiply. He who is wise will provide himself with an ultimate test. The soul that is sincere in its longings for righteousness will be swift to recognize any influence that quickens its aspirations toward God. Koreshanity is a religion of works not of emotions. It is the only definitely structured system of universal truth complete in every department and founded upon a mathematical premise. Its influence upon the hearts and lives of those who accept it is uplifting.

There are no accidents; words are spiritual entities and nomenclature is grounded in metaphysics—witness the fact that the great trust which is swallowing up all the lesser trusts is the Steel Trust.

The renaissance of art is to come through the revelation of the beauty of holiness. Perfection which is wholeness will be manifest in the Sons of God.

If "sound money" prevented the panic from spreading, why did not "sound money" prevent the panic from coming?

God is the source of all originality.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

Mode of Primitive Baptism.

(1) Is there any history which says the first Christians were baptized by simply wading into water until their feet were covered? In the case of the baptism of the Ethiopian by Philip, the statement is that they both went down into the water and Philip baptized him. Now if the baptism consisted of his feet being covered, what propriety is there in saying that Philip baptized him? Does not the language imply that the baptism was something performed by Philip upon his person in addition to and after they had both gone down into the water, presumably covering their feet? (2) Did baptism in water remit sins as is held by Campbellites, Mormons, Catholics, and others? If so, how or in what sense did it do so?—J. L. T., Mobile, Texas.

(1) John's baptism was a baptism by natural water; that is, the baptism as it was understood externally. The Lord's baptism was a baptism by the Spirit or the Holy Ghost. You will note the fact that when the subject of baptism was being discussed the question was asked: "Have ye received the Holy Ghost since ye believed?" and the answer was: "We have not so much as heard whether there be any Holy Ghost. ** Unto what, then, were ye baptized? And they said, unto John's baptism."

Now, the Lord's baptism was the baptism by Philip in addition to John's baptism, which was for an external sign and only involved the feet. Our authority for the fact that baptism was simply the immersion of the feet, is the testimony of the Lord himself when he washed the Disciples' feet, and then declared to Peter: "He that is washed needeth not save to wash his feet, but is clean every whit." The Lord's baptism of the Holy Spirit was made—in this instance—through the instrumentality of Philip; hence there is the utmost propriety in saying that he was baptized (with the Holy Ghost) by Philip.

Baptism in water was a type merely, of the change of the mortal to the immortal flesh. It was a type of that purification which is accomplished by the descent into hell (the grave), and the resurrection at the end of the age. John baptized the Lord Jesus. He not only baptized him in natural water, as a sign, but he remitted the sins of the Lord, who went to John as declared, confessing his sins, being baptized for their remission. Baptism in natural water does not remit sin, but repentance, confession, and the reception of the Spirit did. John anointed the Lord with the Spirit. This was his remission.

(2) If you will take the premise of the Campbellite denomination and follow its

logic, you can readily see the mistake made by the Campbellites. The premise of that body of worshipers is in the fact that they declare the Bible to be the Word of God. If the Bible is the Word of God, then it is God, for the Bible itself declares: "In the beginning was the Word, and the Word was with God, and the Word was God." It also declares that "the Word [God] was made flesh and dwelt among us." The Word, then, was the Lord Jesus Christ. If the Bible is the Word, and not Christ, and as the Spirit is in and from the Word, then the only Spirit is the influence of the Bible. If you believe the Bible and are baptized by immersion in natural water, then you receive the Spirit, as the Bible is the only Spirit and the only God, according to their premise; but we deny the premise.

The Lord Jesus, the Son of God, and therefore the visible Jehovah, as manifested 1900 years ago, was the Word. He derived his power from John the Baptist, who baptized him by water as a visible sign, but overshadowed him by the Spirit which passed from himself and lighted upon Jesus, as seen by John in the form of a dove—the sign of the Spirit in its power of regeneration.

Holy Spirit Previous to Jesus' Translation.

(1) If the Holy Spirit did not exist till the body of Jesus was transmuted to spirit, how was the revelation that Jesus was the Son of God made to Peter, as declared in Matthew 16th? If the "Father" did not exist till the ascension of Jesus, how could the "Father" reveal anything to Peter? (2) If there was no Holy Spirit outside of Jesus, how could Simeon have it revealed to him by the Holy Spirit that Jesus was the Messiah of the prophets?—J. L. T., Mobile, Tex.

(1) The Spirit of the Father was in John. When the Lord was baptized, it was carried over to Jesus the Lord. It radiated from the interior of the Lord to the interior of Peter. The revelation that Jesus was the Son of God, was an interior psychic phenomenon from the Lord himself. The power and possibility of Fatherhood existed in the Son of God. The Lord as the Son of God did not become the Father until he had begotten, for the simple reason that no son is father until he begets offspring. The fact that the Lord was begotten and generated, and had the Father of his generation in him, proves the Father did exist in the Lord as the Son of God, and from this personality it was revealed to Peter that Jesus was the Son of God.

(2) The Spirit operating in the interior of Jesus could—by pneumo-psychic transmission—reveal to Simeon that He (Jesus) was the Messiah. The Holy Spirit was centralized in the Lord; it was disseminated after the Lord's translation.

Concerning the Editor.

An Explanation of Professor Morrow's Silence in The Flaming Sword During the Past Five Weeks.

The readers of this periodical have all missed the cheerful and inspiring voice of the editor. His prolonged silence has puzzled them, and they desire to know its cause. On April 18 Professor Morrow was seized with acute inflammation of the ear, which culminated in an abscess. On May 22, when he was hoping to resume his work immediately, a second and more severe attack ensued. No serious apprehensions are felt on his account, but he requires ample time and rest to recuperate. During his entire illness, notwithstanding the intensity of his sufferings, the interests of THE FLAMING SWORD and of Koreshanity have been uppermost in his thoughts. His devotion to this cause has led him to disregard pain, and his mind has turned with fortitude and self-forgetfulness to scientific invention. No explanation of his silence has hitherto been given, because he expected with each issue to discharge his editorial functions. A large measure of sympathy accompanied with earnest hopes for his speedy recovery is extended to Professor Morrow by fellow members of the household of faith, by adherents to the Koreshan cult all over the world, and by a host of warm friends whose respect and admiration he has won.—LUCIE PAGE BORDEN.

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The Solar Motor.

Ingenious Use of Power from the Sun, by a California Man.

Below will be found extracts from an article which recently appeared in the *Imperial Farmer*, of Los Angeles, Cal., describing the Solar Motor now in use near Pasadena in that state.

The editor of the *Imperial Farmer* has seen many very wonderful things in Southern California in the space of a generation. He has seen Riverside transformed from the most barren and hopeless of deserts into one of the most famous orchards and gardens in the world. He has seen a dry slope of wheat-stubble become, in the Redlands of today, the winter home of wealth and fashion. He has seen seeds of industry and society, humbly planted in the heart of the San Bernardino Valley, wax beautiful and prosperous and blossom into Ontarios and Pomonas. He has seen the rising tide of development not only submerge the vacant valleys, but creep up along the foothills; and even upon the stern tops of the mountains he has seen the energy and genius of man plant railroads and hotels.

The editor of the *Farmer* has seen so

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much accomplished that he has cultivated the habit of not being surprised at anything. He was not surprised when he found that the irrigated area of Southern California had practically been doubled by water development as the result of the drouth. He was not surprised when it was suggested that the great Colorado desert be moistened by the river of the same name, and that a district of something like a million acres was to be wrested from the hand of aridity. Nor was he surprised when an old friend recently invited him to visit the Ostrich Farm at South Pasadena, and behold how inventive genius had succeeded at last in hitching an engine to the sun.

The Solar Motor is a success. It operates a compound engine and centrifugal pump by means of steam, and that steam is created with no other fuel than the heat of the sun concentrated upon a boiler, which is the focal point in the center of a large reflector lined with many small mirrors. We have no idea that this device, which thus eliminates all cost of fuel at a single stroke, has reached the limit of its possibilities. But already it has recorded the following performance: developed a steam pressure of 210 pounds; evaporated 192 pounds of water per hour under 150 pounds of steam pressure; driven a ten-horse power engine and centrifugal pump; elevated 1,400 gallons of water per minute (equal to a flow of 155 miners' inches) twelve feet from an underground tank.

We do not know why, if this can be done with a single reflector, ten times as much cannot be done when several reflectors are grouped about a central engine, since it is patent that the efficiency of steam increases with the size of the engine. Nor do we see any reason why steam power generated by solar heat will not serve all other industrial uses as readily as it will pump water. Apparently there are no insuperable obstacles to the storage of this power, so that it can be used nights and cloudy days, though this would necessitate the generation of electricity and use of storage batteries until other and cheaper methods shall have been devised. It is easy to spin a web of possibilities to come from this new invention; and if there are doubters, they need only be reminded of the fate of all the other pessimists who have been run over by the swift wheels of events in the West.

The prohibitive cost of fuel has greatly retarded the growth of mining districts in many places, compelled communities of considerable size to do without ice-plants, and deprived small towns of domestic water and of electric lighting systems. But most important of all, the cost of pumping has kept millions of acres barren which could not well be irrigated from reservoirs or streams. If the Solar Motor can be constructed cheaply enough to meet these conditions, there is certainly a wide field for it, and it may be one of

the most potent influences in the development of the West during the new century.

The operation of the Solar Motor is quite simple. The effort has been to make it entirely automatic, so that the saving in the item of labor might be as complete as the saving in the item of fuel. In the morning the reflector must be brought into focus. A boy can do this by turning a head lever. In an hour the engine is ready to start, with 150 pounds of steam showing on the gauge. A turn of the throttle valve starts the engine and the pump is soon in full operation. "But," says some one, "the sun is traveling all day." Yes, and the reflector travels with it. This is accomplished by means of a clock-work arrangement which releases the reflector once each minute, so that it keeps in true focus all day long, driving the engine from within an hour and a half of sunrise to half an hour of sunset. This means about eight hour's work in winter and about thirteen in summer. It is expected that the motor will be good for fifteen horse power in the summer, when the sun falls vertically, and is therefore more effective. Difference in atmospheric temperature makes no appreciable difference in the heat of the boiler, but with a low winter sun the solar rays must penetrate a greater depth of atmosphere about the earth. This reduces the efficiency of the motor somewhat.—*The Commoner*, Lincoln, Neb.

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Consider the Workers.

Do You Who Buy Things Ever Think of Those Who Make Them?

The absolute ignorance of the people who buy things, about the conditions that prevail in the homes and shops of the people who make things, will be the wonder of the less stupid generations of future years. Those of us who live in fine houses and touch electric bells for a living, know more about the Greeks and Romans than we do about the living men and women who perform the useful work of the world.

Many a wealthy man lives in a fool's paradise. He is not wilfully indifferent to the sufferings of others, he is only ignorant. As he dictates to his stenographer, he does not know that her mother is dying of consumption for lack of the railway fare to Colorado. She is to him as much a part of the office furniture as the telephone. He does not know that the paper upon which his letters are written was made in a Holyoke factory by half naked slaves who get 10 cents an hour. He does not know that his clothes were made in a New York sweatshop, and that little 5-year old tots pulled out the bastings.

He does not know that the chair he sits in was made by the women carpenters of Michigan, who toil among boards and shavings and whirling belts for \$8 a week. He does not know that the glass out of which he sips his ice water was made by a

dying glass blower, killed by the unhealthy conditions of his trade. He does not know as he watches the curling smoke wreaths that his cigar was made by a young Jewess who suffered from nicotine poisoning, nor that the match with which he lit it was dipped by a pretty Swede girl who died shortly afterward of "phossy jaw."

When we look at a skyscraper, how many of us think of the men who built it? How many have ever given ten minutes' thought to the dangers which these structural iron workers have to face every day? No insurance company will take these men as risks on any terms. Their union is their only protection. When one of them is disabled, he receives \$5 a week from his union, and in the event of his death his widow receives \$75. There are so many accidents that the union cannot afford to pay more. As one of them said to me not long since, "The motto of our craft is, 'We do not die: we are killed.'"

How few of us know the hardships endured by the men who dug the foundations for these skyscrapers! In Manhattan, the piers or caissons on which our high buildings rest are sunk from 60 to 130 feet beneath the surface. The "sand dogs" who do the digging, work at the bottom of an iron shaft filled with compressed air. Every one of them suffers severely soon or later from the terrific air pressure. They do not feel any evil effects while at work, but after they have reached the surface they frequently get what they call the "bends," a sort of tightening of the muscles, which is apt to leave them crippled. It gives them the most severe pain, and no doctor has been found who can cope with it. Rheumatism is nothing in comparison with it.

None but the most robust laborers can escape the "bends" and endure the compressed air work for as long as four or five years. When the shaft is 125 feet deep, the pressure is so great that the men cannot stand it longer than 45 minutes, at a time. Two shifts, or 90 minutes are counted as a day's work, for which they receive \$2.50 each, enough to pay for a back seat at the opera.

If all the members of the Albany legislature were compelled to do the work of the structural iron workers or the "sand dogs" for just one week, there would be the greatest boom in good labor legislation that this state has ever seen.—HERBERT N. CASSON, in *New York Journal*.

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An Acknowledgment.

Gentlemen:—Enclosed you will find five dollar bill in response to your appeal for funds on behalf of the Guiding Star Publishing House. A brief acknowledgment in your next issue of *THE FLAMING SWORD* will be appreciated by a SUBSCRIBER. Chicago, May 14, 1901.

The above letter from an unknown "SUBSCRIBER" explains itself. His generous heart responds to our appeal, and his gift helps in time of need in the great work of Koreshanity. The donor has our sincere thanks and best wishes for progress in the study of Koreshan Universology, and in its application to life.—EDITOR FLAMING SWORD.

Men of Action.

An Example of Success Achieved Without Red-Tape Machinery.

Having accomplished the feat of arms which the gold-laced, highly-trained major-generals have for two years been steadily failing to accomplish, the capture of Aguinaldo, General Funston must now prepare to have heaped upon him by the War Department the opprobrium which he deserves. He must be made to realize that although he captured the head and front of what the major-generals studiously term "the organized opposition to the United States forces," he did it in a manner which violated most of the regulations of the United States Army, several of the articles of war, and a variety of the rules which are learned at West Point.

But Funston, then a common volunteer—and from Kansas at that—broke into this Philippine business without the invitation of the adjutant-generals and major-generals and other red-tape experts who have been playing with it for two years, and therefore he can hardly be expected to know all the rules of the game. Now that it is all over he doubtless bitterly realizes what bad form he displayed in his precipitate action in the forest, when he grabbed the lithe insurgent chief around the waist and told him to lie quiet or get hurt. He did not realize at that moment how very much this rude action savored of the arrest of a disturber of the peace by a common policeman.

With Aguinaldo safe under lock and key, the high-salaried and expertly-trained members of the How Not to Do It Club are verbose in their explanations of how that wily chieftain should have been captured without doing violence to the traditions of the Army and of the Infallible Red Tape Division of the Government service. When Funston learned from a Filipino traitor just where Aguinaldo was, he should have shot the traitor at sunrise for being a spy. Then, with a band and a few regiments of troops he should have moved grandly to a position a few miles from Aguinaldo's capital, and, should any of the troops have been left after the ambuscades they would have passed through, he should have sent a detachment of them ahead under a white flag to tell Aguinaldo that the great American general was willing to grant him an audience. Meanwhile, he should have cabled to the Infallible Red Tape Division of the Government at Washington to learn what terms he might offer the insurgent chief when he surrendered. After a wait of two or three days, during which Aguinaldo would have moved a few hundred miles farther into the country, the survivors of the white flag detachment would have returned and have had the honor to report that they had failed to find Aguinaldo. Thus General Funston, while he would not have actually captured the chieftain, would at least have shown proper respect for the traditions and precedents of the Army, and could have returned with flying flags to Manila.

But, with that blatant disregard of the sacred cow known as "the customs of the service" which ever characterizes the blundering volunteer officer, Funston got the strange idea that the way to end the insurrection was to capture Aguinaldo, and that the way to capture Aguinaldo was to go out and get him.—FRANK X. FINNEGAR, in *Saturday Evening Post*.

Million Dollar Salaries.

Modern High Salaries Eclipsed by the Million Dollar Salaries Paid by the Trusts.

In the midst of its daily feast of wars and devastations, the world has had a pleasant little shock of surprise in hearing that Mr. C. M. Schwab, the head of the new United States Steel Corporation, is to draw a salary of a million dollars a year, or, in round numbers, twenty thousand dollars a week. Some time ago it was asserted that Mr. Rockefeller had expressed a willingness to pay that amount to anybody capable of taking the cares of his business off his hands.

Mr. Perkins, who is the new partner in the firm of J. P. Morgan & Co., is said to have had a guarantee that the income of his new position shall not be less than a quarter of a million a year. Of course, it may be a good deal more. Mr. Schwab and Mr. Perkins are both young men in their thirties.

Evidently we are reaching a period in which the world will accustom itself to an entirely new scale of salaries. We may yet have a labor union of trust presidents fixing a minimum wage scale of a million dollars a year, enforced by threats of a strike. The time when an increase in the

Lecture by Koresh.

The Founder of Koreshanity will deliver a Lecture on Koreshan Universology, Sunday, 3:30 p. m., June 2, 1901, at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

salary of the president of the United States from \$25,000 to \$50,000 a year shocked the economical sense of the country, seems an age of remote antiquity.

The possibility that used to be held before the dazzled eyes of every American boy was that of growing up to be President of the United States. The new possibility is that of drawing a million-dollar salary. Such a salary is the prize that ability wrests from wealth. The men who draw this pay are not those who inherited millions, but who were born with the power to work and to direct the work of others. Mr. Schwab has been described as a "human thunderbolt." If his employers pay him a million dollars a year, it is because they know that they can get several times a million out of him. He may have men in his office drawing less in a year than he does in a day, who are his superiors in general intelligence, who could write better novels than he could, draw better pictures, express a more skilled appreciation of plays, frame better national policies, and pass for men of

abler minds.

Not only could the Steel Trust not afford to pay one of those men a million dollars a year for managing its affairs—it could not afford to let him manage its affairs if he paid for the privilege. Just that peculiar combination of qualities which Mr. Schwab possesses is needed to keep such an enterprise from wreck and make it profitable to its owners. The men who have the power of industrial generalship will be the Cæsars and Napoleons of future history, and they will win the rewards that have gone to military generalship in the past.—SAMUEL E. MOFFETT, in *Saturday Evening Post*.

* * *

The World's News.

May 22.—Mrs. McKinley improving rapidly; fifty thousand school children greet President in San Francisco.—West Point will abolish hazing.—Gen. Fitz John Porter dies at Morristown, N. J.—Admiral Schley returns from Europe.—Rudyard Kipling loses copyright suit.—British Royal Geographical Society confers medal upon Arthur Donaldson Smith, American explorer.—Passenger train at Pueblo, Colo., submerged by cloudburst.

—May 23.—Sir Thomas Lipton's yacht, Shamrock II, dismasted in a squall; King Edward on board.—Henrik Ibsen attacked by paralysis.—French newspapers accuse Kaiser of hostility to Franco-Russian Alliance.—Knights Templar entertain President McKinley at San Francisco.—General Cailles, Filipino commander, offers to surrender on condition of amnesty for his men.—General Chaffee and all American troops save Legation guard leave Pekin.—Prayer averts strike of 150 machinists in Chicago.—Flood at Elizabethtown, Tenn.—May 24.—Wireless messages transmitted to shore from steamship ten miles off Holyhead.—John R. Tanner, former governor of Illinois, dies suddenly from heart disease.—President McKinley reviews troops at the Presidio.

—Government wins insular cases.—Gae-tano Bresci, assassin of King Humbert, commits suicide with rope made from his blankets.—Strike of 5,000 men stops work on New York subway.—May 25.—London observes Queen Victoria's birthday.—Steamer Baltimore founders in Lake Huron; twelve of the crew lost.—President McKinley and party leave San Francisco for Washington.—Machinists' strike may tie up all United States and Canadian Railways.—Alfred Milner, Commissioner to South Africa, raised to peerage.—More trouble for Dowie.—Pullman Company planning pension system for employes.

—May 26.—General Fred D. Grant reaches Chicago and reports great progress in the Philippines.—International Folklore Association holds annual meeting.—Paris Saloon accepts two paintings by Miss Brandt of Chicago.—Boers still active.—Senators Tillman and McLaurin of South Carolina resign.—Premier of Hungary attacks corruption in parliament.—First National Bank of Mineral Point, Wis., robbed of

•30,000.—Wireless telephone and telegraph system planned for the Northwest.—Servia asks aid of Russia.—May 27.—Presbyterian Assembly adopts report on revision of creed by unanimous vote.—Plans accepted for aerial railway in Russia.—Great revival in Tokyo; hundreds of converts to Christianity.—Presidential party reaches Laramie, Wyo.—Theosophists hold convention in Chicago.—Student at Batavia, N. Y. disfigured for life by hazing.—Russia observes anniversary of the coronation of the Czar.—May 28.—Pottawattomie Indians preparing to descend upon Chicago to claim Lake Front.—Dr. George D. Herron, of the new Social Apostolate, and Miss Carrie Rand married in New York.—Revolutionists active in Mexico.—Chile's president near death.—Paris to have a Hull House.—Mahdist uprising in Somaliland.—Supreme Court decides in the De Lima and Downes cases.—Dowie expects indictment.

* * *

The Flaming Sword's Exchanges.

L'Evangile Philosophique, par Le Docteur Basile Agapon, D'Athenes, Membre de la Societe de Psychotherapie a Paris.—Le but de cette petite brochure d'environ cent pages est d'expliquer par les lumieres de la science moderne les dogmes de l'eglise. La perte de l'Humanite adamique, l'Avenement du Christ comme Dieu, le Mystere de la Trinite et le Mystere de l'Eternel sout des sujets dont on traite. Parlant du second avenement du Christ comme Dieu, l'auteur affirme que le Christ sera la Personnalite universelle, c'est a dire Dieu qui embrassera toutes les personnalites. Le Christ est le seul pont pour passer a Dieu, Quant a l'office actuel du Christ l'ecrivain distingue ne partage pas les vues de la Koreshanite qui affirme la-dessus qu' une certaine partie de l'humanite, c'est dire ceux qui constituent le fruit de cet age—doit prochainement recevoir le bapteme de feu provenant de la transformation en energie electro-magnetique du corps materiel de celui qui remplit aujourd' hui les fonctions du Messie. C'est lui qui menera a un foyer l'amour et la haine du monde. Ceux qui croient a ses doctrines et aspirent a la vie eternelle passeront avec lui par le feu biologique dont ils sortiront Fils de Dieu, Etres Immortels. Pour L'Evangile Philosophique s'adresser a C. P. Cleronome, Libraire, Rue d' Euripide 16; Ktene Fres, Imp-editeurs, Rue Coumoundouros 23. Traduction anglaise pub. par M. Peter Davidson, Loudsville, Ga. Prix, 2 Fr.

Leslie's Monthly.—The table of contents for June shows a pleasing variety. Hunting Wild Beasts With the Camera, by A. G. Wallihan is profusely illustrated from photographs taken by the author. Fighting Fires in a Coal Mine and The Morning Calm Country, a description of Korea and its inhabitants, are also rich in original designs and photographs. Cross Ways, a novelette by Eden Philpotts, in two instalments is begun in this number. The

Man Who Feared, a story of Chapultepec, is a prominent feature in fiction, and the cover design reproduces James Walker's painting of the battle. Do not fail to buy this Magazine. It is sure to please you. Frank Leslie Pub. House, 141-147 Fifth Avenue, New York. 10 cents a copy; \$1.00 per year.

Leslie's Weekly.—President McKinley's journey to the Golden Gate and the Jacksonville fire form the chief subjects of illustration and discussion in the issue for May 25. Hon. Charles G. Dawes, Comptroller of the Currency, contributes an article upon Prosperity and Wall Street Panics. He finds the recent disturbance due to sudden liquidation of inflated credits in Wall street, not to any general stringency of the money market. An account of the famous oil region in Texas and a story, At the Top of the Pass, add to the interest of the number. Judge Pub. Co., 110 Fifth Avenue, New York, 10 cents a copy.

Poems of the New Time.—By Miles Menander Dawson. The spirit of the iron age with its doubts and its sorrows, its aspirations toward human brotherhood and its dim perception of the "Unknown God," breathes through these lines. If anyone denies the influence of the false conceptions of modern science upon religious thought, let him read the Cruelty of God or the Love of God. The tribute to Robert Burns is musical, and as poetry ranks higher than anything we have found in the book. Alliance Publishing Co., N. Y.; price \$1.25.

Our Home Rights.—This publication is devoted to medical freedom and reform in social, political, and religious life. It contains Anti-imperialistic, Astrological, and Socialistic departments. It is progressive and advocates fair treatment for everybody. We take pleasure in recommending it. Fifty cents a year. Published monthly by Our Home Rights Co., 74 Boylston Street, Boston, Mass.

The Commoner.—The name of W. J. Bryan as editor and proprietor of this journal is a sufficient index to its character and policy. The issue for May 24 contains a strong article upon Plutocracy in Education. Mr. Watterson's idea for a cartoon as carried out by Judge is reproduced, with extended comments by Mr. Bryan. \$1.00 per year. Published at Lincoln, Neb.

The Esoteric Ephemeris For Solar Biology, giving heliocentric positions of planets and moon for every day in the year, with the exact Greenwich time of entrance of planets and moon into each Zodiacial sign, with correction for light's procession; also a table for finding precise times of rising of Zodiacial cusps. Esoteric Pub. Co., Applegate, California.

Fred Burry's Journal.—A monthly periodical of advanced thought. 10 cents a copy, \$1.00 a year. 799 Euclid Avenue, Toronto, Canada.

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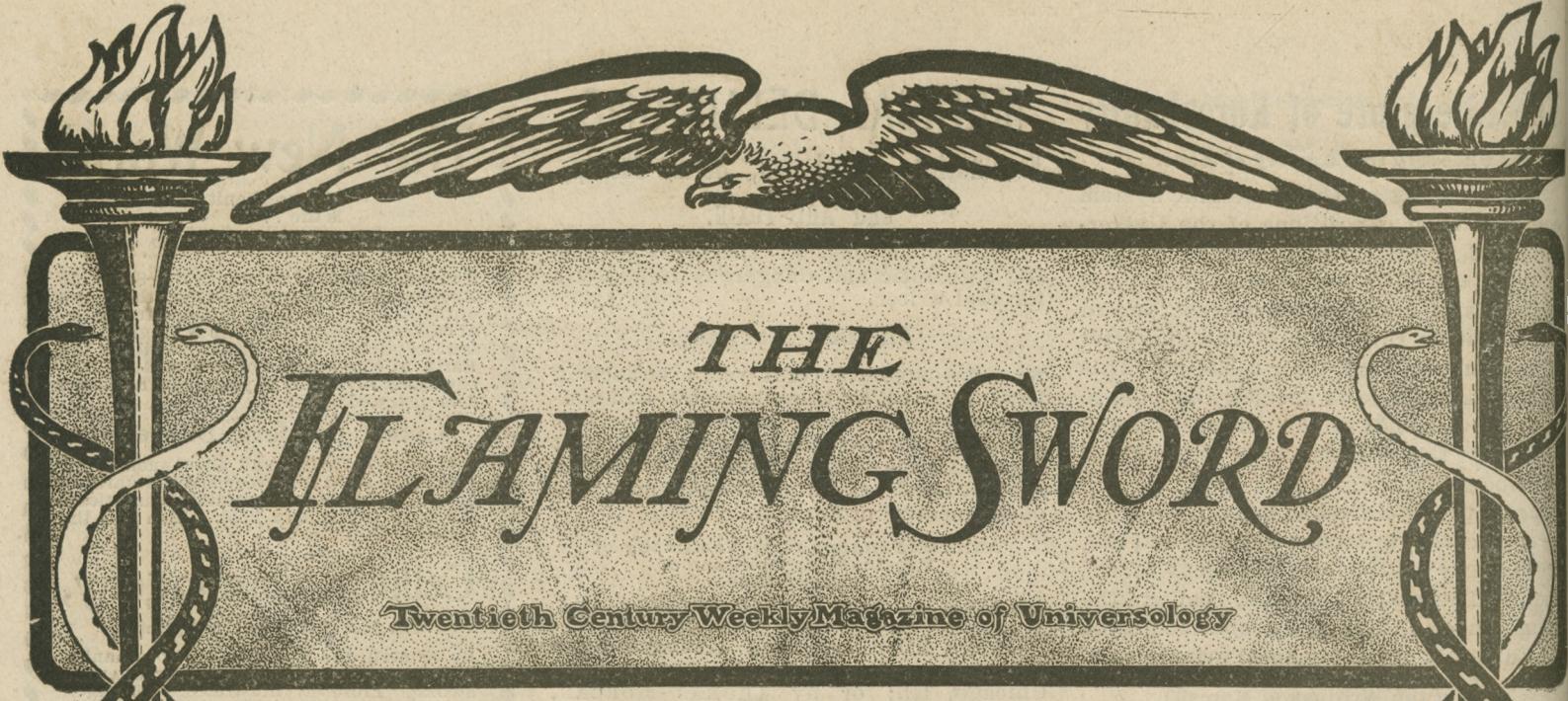
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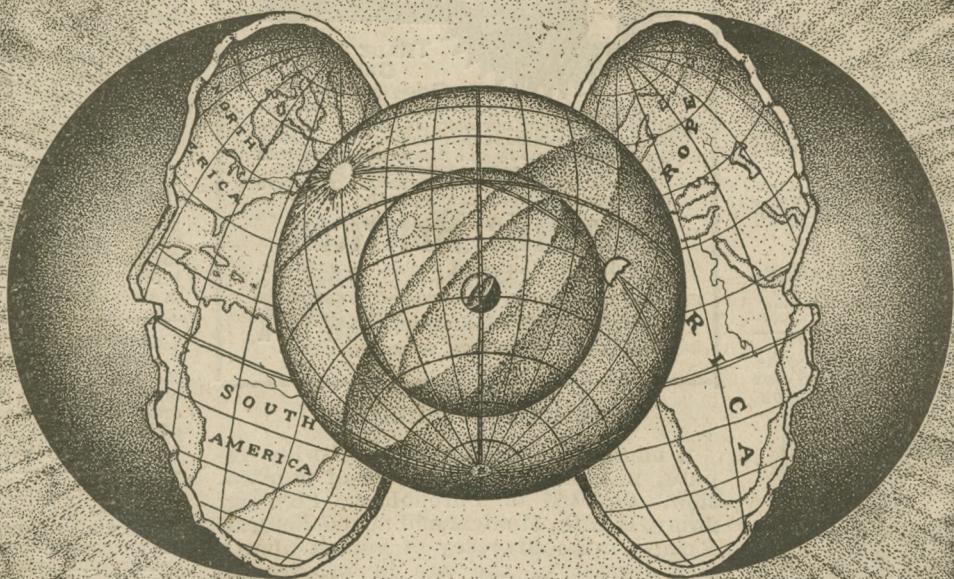
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